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Japanese Language Study

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The Korea Mission Field

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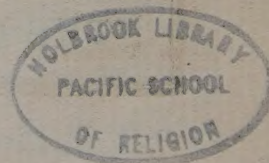
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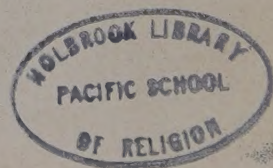


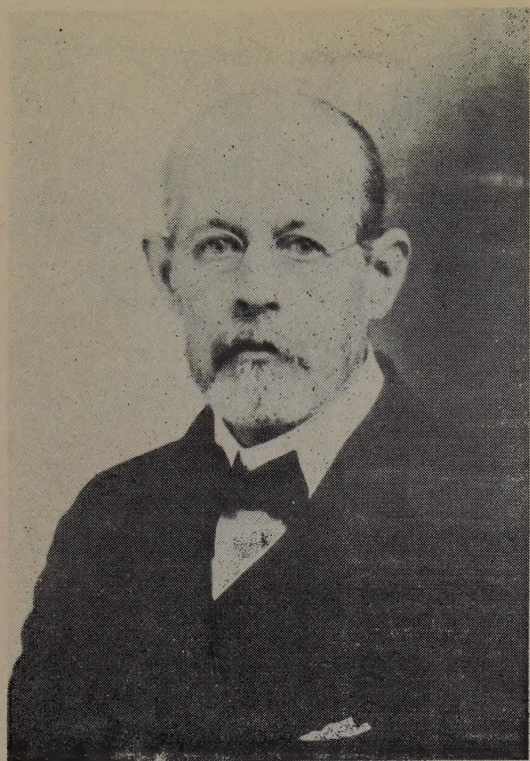
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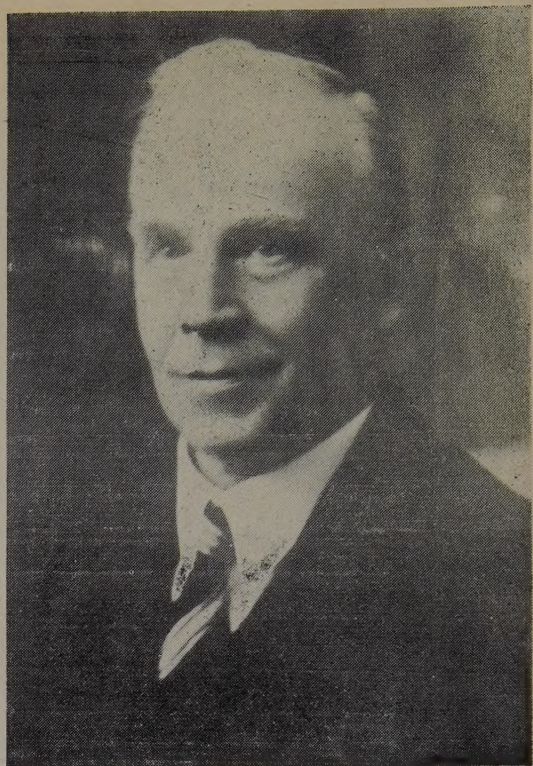
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXVI.

JANUARY 1940

No. 1

"Reform the Line and Advance"



HIS MILITARY order in time of battle admits losses but holds out the hope of ultimate victory. It may well be used at this time as an encouragement to the Christian forces in Korea.

Undoubtedly mission and church organizations are more or less worsted by disorganization, disunity, devolution, opposition, call it what you will. However, we should not be discouraged, disheartened, or despair, though we are dissatisfied. The call is to reform, realign, readjust, reorganize and go forward.

Quite a wreckage is lying about us. The National Christian Council, The Christian Endeavor Union, The Sunday School Association have been dissolved. The Federal Council of Missions has not met for two years. The Y. M. C. A. and the Y. W. C. A. have merged with the same organizations in Japan proper. A movement is on to merge the churches in the same way. Korea missions and churches are not officially represented as separate units in any international gathering. Many mission schools have been closed. From other schools the Mission has withdrawn. Two theological seminaries and many Bible institutes are closed. Many Presbyterian missionaries have resigned their official connection with the Korean Church or have been cut-off. Because of present day conditions many missionaries cannot itinerate in country districts as they formerly did.

In the present crisis that faces the mission and the churches in Korea, unfortunately there is a difference of opinion as to whether there is an issue or not, and if so, as to how to meet it. This causes confusion, impotency, and inability to marshal the Christian forces.

Under such circumstances is there any use in trying to reform the line and advance? From a worldly point of view the answer is "No"; we are already defeated. However, in the work of Christ and His Church, the answer is "Yes". If we are marching with Christ we will not be defeated. If we are not marching with Him, our work may be swept away and the Church in Korea temporarily suffer loss. Even so there will be a reorganized army to carry on the campaign and it will not retreat.

The Church in times past has suffered loss. It may lose battles but will win in the war against evil and unrighteousness. Let us face the New Year with courage and unite our forces wherever possible. Let us believe that the present set-back is temporary and that we will find ways to carry on aggressively. The place to begin is in our own hearts. Somebody must be wrong. If we pray and fast, search God's Word and put away sin, the Holy Spirit will point the way. The one thing necessary is to know His leading and follow it.

The Survey for 1939

I. The Korean Methodist Church

CHARLES A. SAUER

THE CHIEF EVENT of the year has been the loss of a beloved Bishop of the church and the election of a successor to the office. On Sunday, September 17th, 1939, Bishop Chong-Woo Kim passed away after three weeks illness. Bishop Kim had served less than a year in office, having been elected on October 12th, 1938. Bishop Kim was a man of deep spirituality and throughout his long ministry and his brief months as General Superintendent had placed increasing emphasis on the need of a spiritual rebirth.

On September 28th the General Board of the Church met to elect a successor to Bishop Kim. On the ninth ballot the choice fell upon the Rev. Choon-Soo Chung. Bishop Chung had for many years been one of the outstanding leaders of the former Southern Church, was a member of the commission which organized the Korean Methodist Church, and was prominently mentioned at that time as the first general superintendent. In his early years as a newly converted Christian he had travelled far and wide with Dr. R. A. Hardie speaking with the power of the spirit in the famous 1907 revival.

Missionary circles have rejoiced in the arrival of one family and one single worker to Seoul during the year. Rev. and Mrs. I. L. Shaver after twenty years of service in Japan, have removed from Matsuyama to Seoul. Living on Severance Compound they are working among the Japanese Methodist Churches of the peninsula. Miss Mary Vic Mauk after an absence of several years has returned to Korea and is on the faculty of Ewha College.

Four missionaries have said good-bye to Korea's shores during the year. They are Dr. Mary S. Cutler, of Pyengyang, retired since, 1933; Miss Jane Barlow of Haiju; Mrs. Alice H. Sharp of Kongju; and Miss Zola

Payne of Pyengyang. Miss Moneta Troxel of Ewha has dropped her name from the missionary roll to become Mrs. E. D. Soper of Garret.

Mrs. Anna B. Chaffin and Miss Margaret Hess have celebrated twenty-five years of missionary service; Rev. C. N. Weems celebrated his thirtieth year in Korea. On July 31st a son was born to Dr. and Mrs. E. W. Demaree of Wonsan.

The chief event in the educational world has been the election of two Korean presidents to manage our higher institutions. In March Dr. Fritz Pyen was installed as President of the Union Methodist Theological Seminary to succeed Dr. B. W. Billings. In April Dr. Helen K. Kim was installed as the President of Ewha College and Ewha Kindergarten Training School to succeed Dr. Alice R. Appenzeller.

Mission and church schools have continued without special difficulties during the year. The John Bible School for Men and the Women's Bible School both of Pyengyang were registered as regular schools. A total of, 2,500 boys and 2,300 girls, are enrolled in the ten high schools, about seventy in the Seminary and 351 in Ewha College.

Ewha College reports an increase \$ 25,000.00 in endowment funds. Pai Chai High School reports a new office building, and Songdo boys school, a new gymnasium.

In the publishing field the work of the year has been highly successful. Among the material printed we note 1,500 copies of the Revised Discipline and Ritual, 7,000 copies of The Upper Room, a devotional quarterly, 20,000 copies of hand-books for Bible classes, 3,000 copies of Sunday school lesson manuals. In addition five books have been reprinted during the year, one for its fifth thousand and the other for the seventh. The Methodist organ, The Korean Methodist is published monthly

and reaches over 3,000 Methodist homes in Korea, Japan, China, Hawaii and U. S. A.

The biggest book of the year is the newly published translation of Barton's "Jesus of Nazareth, a Biography". This is Mr. H. J. Lew's twenty-third book. It will no doubt be his most popular.

The most perplexing problem of the year was the establishment of a working relationship with the Japan Methodist Church. A committee was appointed in 1938 to co operate with a similar committee of the Japan Church. There was a grave danger that a wave of patriotic enthusiasm might produce a new organization forgetting differences of language and history that would be detrimental to both churches. It is to the credit of the members of the committees of both churches that they faced the situation very frankly and after studying the problems involved in union, agreed upon a basis of friendly co-operation instead.

Fraternal delegates are to be exchanged, certain missionary work is to be done in collaboration, and each Bishop is to be an honorary member of the boards of the other church. A proposed change of name will, when adopted, give both churches the same name in Chinese characters. This name rendered into English will be simply The Methodist Church.

The department of religious education has seen its sale of publications doubled during the year. In addition to much editorial work on the Bible class hand-books, etc. the staff has taught in 25 leadership training institutes, with a total of 886 enrolled in classes. Graduates from the leadership training course numbered 59 of whom over half were students of Ewha College.

The department of missions has been proving the value of a central office secretariat by doing without! Two years ago the Rev. Auh Kei Syen began giving full time to the work of organizing missionary support. Much time and effort was given to the enrollment of bands of members agreeing to give at least a yen a

year, and to pray daily for missions. Over three thousand were enrolled in the two years. In 1937 over ¥ 3,000.00 was received, and in 1938 over ¥ 4,000.00. Unfortunately a misunderstanding resulted in the cutting off of the salary of the missions' secretary and time did not permit the readjustment of funds for the year. The result was that for 1939 no secretary was available to give time to the work and collections fell to less than ¥ 2,000.00.

However the results show very plainly that the Korean church will give hearty response to organized missions and definite plans are under way for establishing the board of missions on a firm basis for 1940.

Financially the year bids fair to show another increase over previous years. It is true that about fifty of our churches have been seriously effected by the drought, and loss of the rice crop. In this area pastors and people will face serious suffering and distress before a new crop is harvested. However the finances for 1939 are well in hand and exceed previous years for the same period. The amount given in the Thanksgiving collections is little short of amazing in some of the southern churches in view of the loss they have suffered.

For seven years the church has been giving over Ten Thousand Yen per year in apportioned benevolences to the central treasury, and another ¥ 5,000.00 to the women's missionary society. Other special missionary and relief subscriptions will net at least four thousand yen for the current year. This means an average of over one yen per member per year.

Unfortunately a year which exceeds others in financial giving may still be a year of retrogression. The salaries that once were sufficient to keep the wolf from the door are no longer adequate in this year of soaring prices. Looking at the changing situation one of the district superintendents pessimistically remarked that all of his preachers would probably starve before spring. "If we do we'll do a lot of preaching in the next world", was the

THE KOREA MISSION FIELD

rejoinder of one of the supposed victims. A sense of humor and a determination like that on the part of our ministry has carried us through many a crisis in the past. In that same spirit we look forward with confidence to the future.

II. Short Report of the Work of the Australian Presbyterian Mission 1939

J. M. STUCKEY

It is significant that the Hebrew prophets spoke their message of God's will in connection with, and against the background of the situation, social, national and international of their day, and though much of their writing is universal in its application, there is much also that is understandable only in the light of contemporary events. So during the last year our work has been carried on, and to a large extent determined in its scope by events and movements that are national and international.

When Jesus Christ stated the purpose for which he came into the world, He said it was to bear witness to the truth; and we feel that in the year that is past we have been given the opportunity to witness, in difficult times and places to the truth of God as we see it.

For forty years our mission has been carrying on education both primary and secondary, this year marks the end of that epoch with the closure of our schools.

The Home Church realizing the difficulty of the problems we were facing this autumn sent out a commission, who have thought and worked with us in the final closure of the schools and the planning of new work. We believe that their visit has strengthened the bonds of sympathy and understanding between us and the home church.

Our evangelistic work has suffered more or less severely. The conditions varying in different places and times from complete freedom to almost complete restriction. But in this time of stress there has grown up with Korean colleagues bonds of fellowship and friendship, impossible in a less difficult time. The bad season in most parts of our province has further complicated the work of churches but through all, there has been a

real sense of the presence of Him whom to know is to be free from fear.

At Chinju hospital the vacancy caused by the death of Dr. Taylor has not yet been filled. Dr. Davies, however, has succeeded to the post of superintendent, and while on furlough will appeal for funds for the extension of the hospital buildings, made necessary by the rapid growth of the hospital's work. If the appeal is successful we hope to build a new outpatient block in memory of Dr. Taylor, which will leave the present building free for further inpatient work. In Dr. Davies' absence Dr. McLaren is acting superintendent.

The Women's Vocational Farm at Tongnai is in the charge of Miss Alexander in the absence of Miss Kerr, and continues to be a vital part of the work of helping those who have no other place where they can receive protection and care. As usual it is full to capacity for the work is far greater than the facilities.

The Leper Asylum in Fusan too is full to capacity with over 600 inmates and is carrying on its work in lessening the incidence of this plague. There have been a number, particularly children who have been pronounced symptom free.

It was with deep regret that we farewelled Rev. F. T. and Mrs. Borland when they retired in May, due to Mrs. Borland's continued illhealth. Mr. Borland's knowledge of the language and of the situation here made him a person we could ill afford to lose and Mrs. Borland and the family will leave a big gap in the mission circle.

Bible Institutes have been carried on during the year as usual, more or less without incident, but the future for them is uncertain

as it is for a great deal of our work. Relations with Presbytery have been strained almost to breaking point. But while official relations have been difficult, personal relations with most of the presbytery members have remained cordial.

As for the future, it is in God's hands and

we are content to leave it there; we look forward to the New Year with faith and hope, believing that He who has guided us thro' the mazes of the past year will be able also to guide us in the next to the honour of His Name and the Glory of His Kingdom.

III. The Southern Presbyterians in Chosen, 1939

L. O. MCCUTCHEN

In the name of the Southern Presbyterian Mission we extend greetings to "K. M. F." readers. Our Editor-in-chief requests a review of the ebbing year's activities in Mission and Church circles in these parts. I cannot pretend to claim for this modest article anything official or anything comprehensive in the line indicated.

As a group we feel that we have marching orders from Jehovah our God and from His Eternal Son our blessed Lord. There are none who counsel retreat but our missionary group stands eager to press forward into any and every avenue opening to us to make Christ known to our fellowman. With nine tenths of our educational work closed and all of our administrative responsibilities in the churches turned over to the Presbyteries governing the churches in these regions, the large group of us has very naturally been exploring and participating in other fields of missionary activity during the year.

1. Medical work, a work more readily recognized as a great humanitarian activity, has continued with increasing emphasis. There have been certain handicaps but speaking in the large, wherever a competent staff has been maintained results in the medical work have been comforting and tremendously encouraging. Singling out our one medical unit as fairly typical let me say that here in Chunju Dr. Boggs reports that his staff has been increased from three to four doctors, and from 32 to 40 helpers. Operations for the year have exceeded 900. Inpatients have averaged forty to forty-

five a day. Receipts have kept up remarkably well in spite of the severe drought from which this section is suffering at this time. The most gratifying part of his report is the large number of conversions among patients. The staff largely does its own evangelistic work. They are not too busy to talk to each patient about his soul sickness and Jesus the great physician. The year's record is "more than six hundred definite decisions to become Christians".

2. Prayer. Much time has been spent in earnest and importunate prayer to God for daily, momentary guidance for us that in all things we may be circumspect in conduct and in conversation; guidance for our activities, that we may be in the spirit and be led into fields prepared of Him; and guidance for the church which we love and for whose spiritual life and vigor we feel the deepest concern.

3. Personal work. Personal work is receiving a new impetus as our hands have been released from what Paul was pleased to designate "the care of the churches". I am sure a great many more individuals in villages, on the streets, at markets and in homes have been approached and exhorted to give their hearts to Jesus Christ than in many years past.

4. Fellowship with God's people. It is unthinkable that the interest of a group of purposeful missionaries could wax cold and that we could forget or grow indifferent to the spiritual interests of the fine groups of believers who have been called of the Lord and been

THE KOREA MISSION FIELD

nutured by His servants during a long period of missionary service. Ways and means of unofficial contacts with and service for groups of Christians are found by each, which service is rendered in the name of our Lord and Master.

5. Training Christian youth. By courtesy, in some Mission Stations, Bible Institutes, and in some, certain units of Bible training have been permitted to continue under missionary leadership and direction. At one Station schools of elementary grade are continuing the Mission's plan of running out their course

until their student bodies of four years ago will have completed their courses.

The Presbyteries have taken over the churches, apportioned them among their ministers and are striving to look after them by means of sessional work, Bible training classes, evangelistic meetings and organization. On account of the light harvest this fall they are experiencing acute difficulties in budget making, and are having small enrollments in Bible study groups and in attendance at public worship services in many of the churches.

IV. The Year 1939 in the Northern Presbyterian Mission

JOHN Y. CROTHERS

The year 1939 brought the passing of Dr. S. A. Moffett who arrived on the field 50 years ago and retired in 1934. He was the father of the work in northern Korea where 76% of the communicants connected with our Mission live. How much his influence is responsible for that fact it is difficult to say. We know his influence was felt in the whole country, and when Koreans at the opposite end of the country got into a squabble and did not know how to extricate themselves they turned naturally to Dr. Moffett.

This year brought also the retirement of Rev. W. B. Hunt, the father of Chairyung Station. His years of service in that station amounted to more than the total years of the other three men given to that field. The Station was famous for having the largest proportional attendance at Bible Conference, the total attendance being greater than the total adherentage in some years.

The Mission lost by resignation this year Dr. and Mrs. J. L. Boots. Dr. Boots had made such a success of the Dental Department of Severance that he was asked to build up such a department in the Rockefeller Institute in Peking. Mrs. Boots and her music are greatly missed in Seoul.

The return of the Soltaus and Mrs. Holdercroft

is more than a year overdue, but we hope the next year may see them back with us.

We had a brief visit from Dr. L. S. Ruland, secretary of our Board of Foreign Missions for China and from Dr. E. E. Walline, vice-chairman of the China Council. We hope for a longer visit from the new secretary for Chosen when he is appointed. Several Stations have greatly appreciated the reports of the Madras Conference made by the Rev. H. E. Blair who represented Stewardship there. His report is enlightening as well as interesting.

The Emergency Educational Policy adopted in 1936 was applied last year to the two schools in Syenchun which were sold to representatives of the presbyteries at a nominal price. It was applied also to the John D. Wells School for Boys in Seoul, which was sold to an individual also at a nominal price. It was partially applied to the schools in Taiku, where the title to the property remains with the Board, and while the Presbytery assumes financial responsibility for the school and foreigners resigned from their places on the Board of Directors, still the Koreans have not provided foreign principals and founders.

In 1938 the Mission voted to withdraw from the Chosen Christian College and the Severance Union Medical College and from the

THE YEAR 1939 IN THE NORTHERN PRESBYTERIAN MISSION

Seoul Girls' School, but the withdrawal has not been accomplished in any of these cases as yet. The Theological Seminary is not a Mission Institution but our share in expense and faculty is larger than that of any other Mission, so it seems proper in this place to note that it has been closed during the year. Conditions as to Bible Institutes varied all the way from carrying on as usual in some stations to having none in other stations. In some cases Institutes for men were carried on, but not those for women. The Institutes in Pyengyang were held in the spring, but could not open in the fall. Some Institutes had greatly reduced attendance as compared with the previous year.

Itinerating has also been affected in different ways. Some are visiting the churches as usual, but not doing the routine work as formerly. Others have done the regular work, not being assigned it by presbytery, but as asked by the Koreans in charge. Some have taken Sunday trips only, and others no trips at all.

One Station has gone into market preaching on a large scale, stressing the sale of Christian literature, especially Scripture portions. The people are found to be ready to buy, so that in some cases over 1,000 volumes were sold in one day.

Last Annual Meeting there were 13 who took examinations in Japanese Language study. The previous year there had been 3, an increase of over 400%. The study of members of our Mission in the Tokyo Language School trebled. This summer Dean Matsumiya and another teacher from the Tokyo Language School came to Sorai Beach, with the result that a still larger number studied enthusiastically. We hope each year will see further progress.

The eight hospitals (two of them union) have carried on their ministry of healing and there has been a large increase in in-patients. In some cases the missionary evangelists have taken up the work of giving the Gospel to the patients. For the first time in nine years the Board has put a doctor for Korea on its reinforcement list. Difficulty in getting supplies is one of the greatest problems to the doctors.

Perhaps the most important work of the year has been that of the Holy Spirit in the hearts of the missionaries themselves. Their work may have been curtailed so they could see that quality is better than quantity, and the quality of their work has been poor when measured by God's standards. God's word was used as a hammer and sword and mirror to break and pierce hearts and show us ourselves as God sees us. This work was carried on in five stations, Seoul, Taiku, Andong, Syenchun, Pyengyang. All except three of the missionaries on the field in the remaining three stations attended some of the Conferences. The ladies were Miss Jacobsz and Miss Mairas of the Dutch Reformed Church of South Africa. They could say with a clear conscience, "This *one thing* I do". They gave themselves everyday to the Lord as we have rarely done. Their devotion, spiritual discernment, gentleness, firmness and thoroughness were a revelation. They may have asked hard things, but nothing more than they were willing to do themselves. Lives were transformed, and Koreans, seeing this, came to find out how they could receive the same blessing themselves. A sorely needed revival has started.

V. 1939 in the United Church of Canada Mission

E. J. O. FRASER

With the return from furlough in the autumn of one family and three ladies the Canadian Mission has the unique situation of having on the field for the coming winter all its full staff

of thirty-five, with the exception of one family on furlough, and one mother who has gone one year ahead of her husband.

The Mission is approaching the end of an

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era in one phase of its work in that, with the year 1940 the direct subsidy to the salaries of male workers, pastors or evangelists, will cease. This is the result of a steady policy adopted in the year 1934, and is being carried out with the splendid co-operation of the Church in the whole Mission area. It has meant in most cases no decrease in the number of men employed, nor in the amount of salary paid, but has come at a time when the church has been able and willing to assume this additional burden of standing on its own feet, financially, to a much greater extent than it has ever done before.

A new feature in our work has been the employment as a co-pastor with each missionary in evangelistic work, of a young Korean minister, who aids in the work of itinerating among the smaller groups in the large areas, which are too extended to be covered adequately by the few missionaries we have. This is proving to be a very helpful plan, and is made possible by using the funds released from former subsidies to churches.

In general the work of the Mission, and of the church in its bounds, has been carried on, so far as the limited staff and greatly reduced funds allowed, with every encouraging results, as the following extracts from recent Station reports will show.

In Wonsan: "There have been in the past year some very encouraging new groups of Christians come into being." "The Christian cause gains in strength this year. . . . A very fine spirit of co-operation is apparent in the church, for which we are profoundly thankful." "The financial support given by the Christians is more than ever. The evangelistic enthusiasm of the people is, if anything, greater than for some years last."

Hamheung says: "The year has been one of encouraging progress. Not only have the churches assumed more responsibility for the financial support of their pastors and evangelists, but they are showing increasing interest in the evangelization of non-Christian territories." "There is an evident revival of

interest in Bible Study Classes, both in the country and city churches." "The Bible Institute graduates and students raised money to send one of their number to a non-Christian village, and now within three months thirty people meet for worship, and about seventy children for Sunday School." "Altogether seven new churches were built during the year" by local funds entirely. "The three Hamheung Churches have unitedly raised the salaries of a minister and a lay evangelist to do missionary work among the Koreans in Manchoukuo."

Sungjin Station has been without a ministerial missionary for some years, and the small Presbytery has not been able to keep its work going so well in its widely scattered district. "The ambition to be self-supporting has not been attained to any great degree, and the offerings are less than in any other station area. Consequently we are losing the best workers, for they are poorly paid." A missionary minister has now been appointed to Sungjin, and it is hoped that the future will be brighter.

In Hoiryung "the pastors in the field have been encouraged to take responsibility for nearby churches, thus relieving the missionary from heavy itinerating. This has been necessary because of work in the Sungjin area as well as in Hoiryung."

New movements in the East Manchukuo during the past year has been the very marked sense of responsibility shown by the churches not only for the adequate support of their own work, but for the assistance of their weaker neighbours. There is less and less tendency to look to the Western Church for support, and an increasing realization that the establishment of the church in the newer districts among the thousands of immigrants to this land is the responsibility of the church that has already been established there." "Remarkable as it may seem in this troubled world, this has been a most satisfactory year for country class work and the only limit to what could be done has been the time and strength

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available. Never was the spirit better in the country churches, and never was there more enthusiasm for Bible Study."

Bible Institutes during the first part of the year all reported good, and in some cases record, attendances. Some have begun work for the present season already. These Institutes are proving to be most valuable training places for both men and women.

In our Schools, which carry on as usual. "Worship services are taken as a matter of course, and the Bible is taught regularly". "As formerly we gave the graduating class an opportunity of declaring themselves for Christ, and joining the church, and were encouraged to know that twenty-seven asked for baptism and seven who were baptized in infancy came into full communion." "About sixty of the girls go out every week to teach in the Sunday Schools in the city and nearby churches." These are the experiences of all our schools, and the students show a thoughtful desire to know more of deeper things of life.

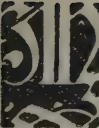
Changes in the type of school have been necessary for those in Manchukuo, and after many problems these changes seem now to be pretty well resolved and the schools running on the new basis in a satisfactory way.

The two hospitals in the Mission have become increasingly busy, and consequently able to touch a larger number of lives with physical and spiritual healing. The capacities of the buildings are over-taxed, and staffs are over-worked. A small Nurses' Training School is carried on in the Hamheung Hospital with most of the graduates passing the government examinations later.

Much encouragement came to the Mission staff through the visit in April of Rev. J. H. Arnup, D.D., one of the Secretaries of our Foreign Mission Board. A very recent encouragement is the announcement of a newly appointed missionary to take the place of the late Rev. D. A. Macdonald, whose death in 1938 meant such a loss to us. This new family is expected to arrive in March next.

Japanese Language Study

WILLIAM B. LYON

 MISSIONARIES WORKING in Korea today find themselves guests in a land where Japanese is the official language, where the leaders in civil and commercial life are Japanese, and where the Korean youth are educated largely through the medium of Japanese text books. Present police supervision of all foreigners in the land is, conceivably, less burdensome to those who can understand and answer in Japanese the questions that are asked. The fact that outstanding Korean leaders in other spheres of public life speak Japanese fluently would seem to encourage church leaders and missionaries to make what reasonable progress they could in the same direction. On the other hand, the rural masses, knowing little or no Japanese, are remarkably literate in their own language.

The phenomenal growth of the church in Korea is witness to the supreme value of Bible study, leadership training and evangelistic work conducted exclusively in the mother-tongue of the people rather than in the English language or any other language however popular or expedient it might have seemed at the time. Will then the time and money necessary to 'get' a new language be justified? Have we already neglected too long a valuable part of our preparation?

The suggestion has been made that certain individuals in each Station be asked to specialize in Japanese language. Perhaps part-time assignment of evangelistic work among the Japanese would be given them and they could serve as interpreters for official negotiations

whenever needed. With a shortage of workers for our Korean responsibility, however, it will be hard to set aside even part-time for Japanese work, and in any case there are a few full time workers already in this field. In formal conversations with the government officials it is also true that interpreters are now available so it is in the more informal and unpremeditated contacts of individual missionaries with the Japanese that a knowledge of the language is likely to prove of the most value.

Conversational Japanese will be, therefore, more useful to most of us than the written language, and a good teacher, the first requisite. Candidates may stoutly insist that they have studied in Tokyo and use the standard pronunciation, but the ideal is to have a teacher that was born and raised in the Tokyo area. In some cases strong pressure may be used to urge the employment of some well meaning and no doubt deserving Korean who perhaps has spent several years in Japan and speaks "like the Japanese do". Such a teacher will be of help in quickly grasping the meaning of passages being translated or memorized but his permanent value is comparable to that of a "pony" in the days when we struggled with Caesar and Cicero. A change of teachers from time to time is helpful for it is surprising how often a new teacher will insist on the drill of words that the former teacher had tolerated and how often the meaning of obscure passages will be clarified when reviewed with another teacher. It is true that a rural dialect or certain ideosyncrasies which would scarcely be noticed when used by one of their own people might seem quite crude when used by a foreigner. I once heard a fellow student of Korean language brag about his private teacher whom he had had for more than a year, saying, "He gets my idea the first time I speak, and I can understand him". It is possible for personal instructors to adapt themselves too completely to the level of the pupil, or perhaps the teacher's ear becomes dulled to certain minor errors which should be

corrected in the early stages of study; and even the best teacher grows tired of correcting the same mistakes.

Sixteen years ago as I was preparing to come to Korea for the first time, a trusted advisor said that a knowledge of Japanese would prove invaluable and urged me to spend some time in Japan if possible, on my way Korea. This proved to be impractical at that time and the pressure of study and work in the Korean language, and the fact that very few of my colleagues were putting much if any emphasis on Japanese made it easy for me to neglect systematic study of the language. During these years however, the vocabulary used in simple shopping was picked up, and, just before our recent furlough, while teaching during the winter months in our Taiku Bible Institute, a Japanese teacher was secured for daily instruction and conversation. Answers to simple routine questions were learned but I was still unable to witness for Christ in the new tongue. I mention this personal experience because it is more or less indicative of what missionaries here and there have been doing. Imagine my disappointment when, two years later the teachers in the language school at Tokyo said that my pronunciation was that of Kyushu Province in Southern Japan and not well accepted in the rest of the Empire.

The possibility of giving some definite time to language study is better now than at any time in the past. Many of our assignments cannot be carried on in just the way they formerly were, and no matter how deep our "ruts" may have been we are today pretty well jolted free and a new day of pioneering seems to be upon us. It was in this spirit that fifty-one missionaries, in their vacation time this summer at the two beaches, took regular courses under teachers sent from the Tokyo School of Japanese Language and Culture. This school offers a correspondence course and it is rumored that if there is sufficient demand a branch school might be opened in Seoul. For those who wish to study at home there are numerous books and helps to be used in

connection with the public school readers which are considered the standard by which to measure one's progress. Some systems have their books printed in "Romaji" for those who do not wish to learn to read and write Japanese. The Correspondence Course of the Tokyo Language School however teaches the regular written forms but uses the romanization of the words to facilitate pronunciation. They also provide a set of phonograph records which covers all the basic material of their first book of conversation.

The principal of the Tokyo school is a missionary, Mr. Darley Downs, the members of the faculty are Christian Japanese men and women, and the students are a fine group of new missionaries with a sprinkling of young Japanese who have grown up abroad and have returned for one reason or another and are having to learn the language of their parents. Many of these are American citizens by birth and seem to have as much difficulty with chopsticks and Chinese characters as the rest. The school year consists of three terms of approximately ten weeks each and three years of work are regularly offered. Regular school hours are five days a week from nine till twelve divided into three periods with time for tea and fellowship between the second and third classes and a short chapel service at the end of the morning. Monday chapel is regularly led by Dean Matsumiya in Japanese and on the other days the students take turns leading in English. The classes are kept small, varying perhaps from three to seven in number. In the first year at least memory work is emphasized and much time is given to oral drill. A different teacher is assigned each of the three periods but the instruction is well co-ordinated to furnish needed repetition of new vocabulary. Studies based on the Life of Christ and drill on religious forms really begin in the third term of the first year.

Chinese characters are emphasized much more in Japanese language study than they were in Korean, and although the two countries do not use them with exactly the same

meaning always, their study will be a help to our Korean, and those who already have some knowledge of Chinese will find the reading and writing of Japanese that much easier. A student at this school may be excused from writing Chinese but it is absolutely necessary to learn to recognize and read a few new characters each lesson. Classes are organized for each group of students that has approximately the same language proficiency and in the case of individuals who can not fit into any group, special instruction will be given covering their specific needs. This special instruction and certain Cultural Courses are given during the afternoon hours. Private instruction supplementary to the regular morning work may also be arranged in the afternoon or on Saturday morning, and while this special help is comparatively expensive, the teaching is so co-ordinated with the regular work that the additional drill makes the time and money well spent. Most of the students, however, take only the three hours in the morning and many of them have certain outside activities, such as preaching, English classes, or some form of Settlement work, which in many cases gives good experience and language practice.

The school issues "aribiki" to its students for discount on railway tickets and two or three short excursion trips to places of interest are arranged each semester. Special speakers are brought to the school to present topics of general interest at least every other week.

Probably most of the students board and room with missionary friends, but furnished or partly furnished Japanese or foreign style houses are sometimes available for periods of even a few months to those wishing to keep house. Dean Matsumiya and some of the students lived last year in an apartment building very near the school, and the Y. M. C. A. rooms are conveniently located. When, however the opportunity came for me to live in the home of a Japanese Christian, I preferred that to any other arrangement. Breakfast was given me with the family but the other two meals were taken at a restaurant. Such a


room with a foreign style single bed, table and chair rents for Yen 35.00 or up. In the Y. M. C. A. the roomal one was from Yen 40.00 to 50.00 per month. Meals ranged from sixty sen to a yen fifty each.

How to get sufficient daily practice is a problem confronting all who study Japanese while living in Korea, but the first essential is to swallow pride and fear of making a language blunder. If we show that we welcome it many of our Japanese, and, for that matter, Korean

friends will more or less frequently offer to converse with us in the Japanese language! For those who travel, strangers, whether Japanese or Korean, offer a big opportunity and if a tract or gospel is presented first, the ensuing conversation will be a witness for Christ. Just as a working knowledge of Korean breaks down suspicion, paves the way for an approach to the heart of the people, and makes possible the sharing of ideas and experiences, so may we expect of our Japanese language efforts.

Japanese Language Study in Korea

CHAS. ALLEN CLARK

HE STATUS of this matter would seem not to allow of argument. If anyone can go and study Japanese in Japan, of course it is the thing to do. One does not learn a language out of a book, and a language does not consist simply in the word sounds. It includes also the way in which the things are said, all of the sights and sounds and tastes and touch sensations that accompany it. No one can get those things while studying in Korea, at home or at Sorai, and even living in the home of a Japanese friend would not give it completely, for the corresponding things Korean are in our blood and our consciousness, and the Japanese things could only slip in to a certain extent.

Granting all that, I still feel that the opportunity opening up at the summer resorts for those of us who cannot go to Japan is one of the finest things that ever happened. The cost of the trip to Japan is almost prohibitive for most of us, the cost in money and the cost in time. We simply cannot go. That being the case, an opportunity such as we had at Sorai this summer under Dean Matsumiya and Mr. Murai was something to look back to through the years.

Many of us never had a regular summer

vacation of a month before coming to Korea and, in the early years, we never took one, even here. The combined wisdom of the Boards, their doctors and the doctors on the field, from experience, has declared that the month away from the environment of our regular work each year should not only be permitted but be urged and almost insisted upon. In the increasing complexity of our work and the strain of it, there have been too many breakdowns and too much of working under debilitating strain and with low vitality. We bow to superior wisdom and authority and take the time away from home.

Nevertheless, few of us are willing to play that whole month. We have all taken with us pieces of work to prepare, Bible Class outlines, magazine materials and books. These have helped some of us with tender consciences to feel that we were not entirely shirking our work.

Now has come this new opportunity of capitalizing our vacations in this new fascinating study. We cannot make the progress that we could over in Japan, but we can make progress. Our surroundings there are ideal for health. Two hours a day, or four counting preparation are not difficult to give. The study

EXPERIENCE IN JAPANESE LANGUAGE STUDY

is as fascinating as the most interesting story book ever written. We who have these troublesome consciences can feel that, with this added, the summer is being used as fruitfully as any time in the year.

This summer at Sorai proved that the language study can be most fruitful here. Every missionary there, who cannot produce a doctor's certificate, ought to take it. Banzai for language study at Sorai!

Experiences in Japanese Language Study

DOROTHY MCBAIN

THEE NEED FOR a knowledge of the Japanese language is now fairly generally recognized, and so it was decided that I should go to Tokyo for a year of study as soon as I had finished the work of the second year of the Korean language course. It was more or less of an experiment for there were clearly both advantages and disadvantages. And now, a little more than a year after my return, while I have still a long way to go before either language will come easily to my tongue, I personally feel that there was more of success than of failure in the experiment.

The Language School in Tokyo is an excellent institution. For over twenty years methods of study have been planned and changed until now only the most successful of them are used. As well as classes in actual language, there are various cultural courses offered which enable one to learn the culture of the people and thus to understand them better. For instance the Japanese arrangement of flowers seemed strange and even 'queer' to me until I learned something of the meaning of the number of flowers and their placement and then when I understood even a little, each arrangement took on new beauty.

I do think that it is possible to study Japanese in the individual stations, but there it is liable to become a secondary interest at the best. To get a grounding at least, the study will have to take first place, and that is made possible by leaving one's place of work for a period of time.

"Don't you mix your languages?" I am asked. At first I did to the extent that made me wonder if I should ever know them apart, but then so did I produce French and Latin at first when I began to study Korean, and now if I do insert a Korean word into my Japanese sentence or vice versa I usually know and so preface it with, "as the Koreans say" and then some kind soul tells me the word that I did not remember and the learning process goes on.

But whatever method one chooses let us learn Japanese so that we can carry on at least a simple conversation if necessary. It isn't too difficult, and while I am still very inexperienced in the work in this land I have already found that my slight knowledge of the national language has been appreciated by both the Japanese and the Koreans and valuable contacts have been made.

A Rare Album to Offer

A set consisting of 30 leaves (size 1 foot by 8 inches) photographed from the original work of a famous Korean artist, Heiwon (蕙園) who lived 200 years ago. The pictures all show old Korean customs. Only 7 sets were made by the kind permission of Mr. Chun Young Pil, the owner of the original pictures. These

were divided among the libraries of universities and colleges in Seoul and only one set is left. Price ¥ 66.00. Please write care of the "K. M. F."

The New Cover

We do not like it particularly but it is the best we can do owing to the difficulty of securing paper.

Early Years of the Christian Literature Society

1890-1911

E. W. KOONS

“ON JUNE 19, 1890, a special meeting of the Mission was held at the home of Mr. Underwood. The meeting was opened with reading and prayer by Mr. Moffett. Voted that the Secretary issue an invitation from the Korean Presbyterian Mission to the Protestant missionaries of Korea, to meet with them Wednesday June 24th, at 4:00 P. M., at Mr. Underwood's to consider the advisability of and to take steps toward the organization of a Korean Tract Society. Meeting adjourned with prayer by Mr. Underwood. S. A. Moffett, Chairman. D. L. Gifford, Secretary.”

This extract from a battered old Minute-book, kept in a fire-proof vault, speaks for itself. As early as 1888-1889, the Mission Estimates had carried an item—"Tracts, \$ 100.00," reported in 1890 1891. So evident was the need for an organization that would handle the tracts in Chinese characters, already available for the use of educated Koreans, and would print others in the phonetic Korean script, which the missionaries had from the first seen as a medium through which the whole population would in time be reached, that on that first day, June 25th, 1890, the constitution was adopted, and the organization completed.

It was not hard to decide on the English name—Korean Religious Tract Society—but in the Minutes of August 22, 1890, we find this entry: "Moved that a committee of two be appointed to choose a name in Korean for this Society, and that each member, also laying the matter to heart, come prepared at the next meeting to make suggestions". At the first Annual Meeting, on January 15, 1891, the name (조선성교회) CHOSEN SYUNG KYO HOI, meeting literally "Korean Holy Teaching Society", was adopted. Both names were later

changed, and since 1919 the English name has been "The Christian Literature Society of Korea", now translated by (조선기독교서회) CHOSEN KIDOK KYO SU HOI. It is worth noting that the original Korean name so closely foretold the Society's ultimate character and field of work.

The aim of the C. L. S.—as it is generally known—cannot be better stated than in the words of Mr. Alex. Kenmure, Agent of the British and Foreign Bible Society from 1895 till 1904, in a paper he read in 1895 before the Christian Literature Union.

"Christian literature must be the whole body of literature whose aim is to elevate, purify, and spiritualize individual, social, and national life through the teaching and sacrifice of Jesus Christ".

From the first, the Society did not confine its work to the "sheet tracts" for free distribution, that have made up so large a part of its output, but published, as early as 1894, two small books, "Salient Doctrines of Christianity", and "The Two Friends". These were translations and adaptations of publications in Chinese, and at once became popular in their Korean dress. The first, translated by H. G. Underwood, is still in the Society's stock, and last year 201 copies out of 382 on hand were sold. The imagination boggles at the total number of times its twelve modest pages must have been printed in 45 years.

At the meeting held in August, 1890, the Treasurer made his first report. It was easier to listen to than some reports of recent years, with Income from Sales running close ₩ 50,000, but a bank over-draft of four or five figures, for all he had to say was:

"Receipts to date, \$ 52.00, and so far no expenses have been incurred".

EARLY YEARS OF THE CHRISTIAN LITERATURE SOCIETY

That was soon changed, and by 1893 the Society had a stock in charge of three "Custodians"; Mr. Baird in Fusan, Mr. Moffett in Pyengyang, and Dr. Vinton in Seoul. In 1894 the Treasurer was given permission to open an account for the Society in the Seoul branch of the "First National Bank of Japan", better known to-day as the "Dai Ichi Ginko". One realizes, as he thinks of the D. I. G. accounts of that day that have been closed by death or removal of the depositors, now an institution has a life of its own, for the C. L. S. and the British and Foreign Bible Society accounts are doubtless the oldest Western accounts in that bank to-day.

The reason for this financial activity appears in part in the following resolution passed by the 1894 Annual Meeting:

"Whereas the Korean Religious Tract Society during the past year has been in receipt of grants of funds from the London Tract Society and the American Tract Society, resolved that the Board of Trustees assembled at the Annual Meeting instruct the Corresponding Secretary to convey to these Societies our cordial thanks for their liberal donations and express to them our great appreciation of the help imparted by them to our constantly expanding work".

While the Protestant missionaries were solidly behind the infant Society, they numbered not more than three or four score—compare the 446 in active service to-day—and their contributions alone would have been but scanty support. The two great Tract Societies supported the K. R. T. S. from the beginning, and had their reward in seeing its "constantly expanding work". In 1911, when the Society for the first time had the services of a full-time Westerner as Manager, this was made possible by the promise of \$450.00 a year from the American Society, and £100.00 a year from the London Society. It is safe to say that they seldom spent such sums to better advantage. The L. T. S. contributed in all ₩ 33,955.00 in twenty-one years, till economic conditions made further large gifts impossible.

Dr. C. C. Vinton, who appears first in 1893 as "Custodian in Seoul", soon took over responsibility for the Society's work, as an unpaid extra in addition to his regular assignment as a member of the Northern Presbyterian Mission. When he resigned from the Mission and went to the U. S. A., in 1907, the Executive Committee passed the following resolution:

"Where as Dr. C. C. Vinton during over ten years of custodianship of the K. R. T. S. has been tireless in his devotion to this Society. Whereas his visit to America has necessitated his resignation. Be it therefore resolved:—

1. That we most cordially thank him for the immense amount of detail work he has done.
2. That we recommend to the Annual General Meeting, the addition of his name to the list of Hon. Life members.
3. That we wish him God's blessing and prosperity in whatever work to which he may turn his energies."

The writer well remembers how, when he first reached Seoul in 1903, he went to Dr. Vinton's home to buy his books for studying Korean. A big Primary School now covers the site of that house. Leaving the high desk where he worked all day on his accounts, for he was then Mission Treasurer, Dr. Vinton led the way to a small Korean building, packed with Korean and Chinese books in orderly rows, and piles of sheet tracts. One of the purchases was the CHANG WON YANG WOO SANG NON—"Dialogue of the Two Friends, Chang and Won", the second book issued by the K. R. T. S. It was with real delight that he later followed their leisurely questions and answers, under the shade of a catalpa tree, working out the teachings of Christ. For years the whole work of the Society was under Dr. Vinton's roof, and in his head.

In March of 1903, the Board of Trustees appointed a committee to solicit funds for a Tract House, and another to select a site. By October \$600.00 was in hand—most of it from

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missionaries and other foreign residents—and the purchase of a site was authorized. But in February, 1904, "it was decided that owing to the unsettled state of affairs in this country it would not be wise to ask the public for contributions". (The Russo-Japanese War began that month). By April, 1905, nearly ₩6,000.00 had been subscribed in Korea for the site, and an effort was being made to raise in England and America the money for the building. At the General Meeting that Fall "The Tract House Committee reported its progress and its hopes". And in 1906, the Korean buildings on part of the site of the present building were occupied by the Society.

The next forward step was taken in February, 1909, when Mr. YI YONG KYUN—known to every missionary of that day and for many years after, as "MOSES YI"—was secured as Sales Manager (at the salary of ₩20.00 per month!!!) No person connected with the Society has ever surpassed Mr. Yi in devotion, or worked harder for its interests. Long hours, uncomfortable quarters, and we must confess, most exacting demands, never dismayed him, and he infected with his zeal all those who came to the Society in his day, as employees. The Report for 1922-23, after speaking of his last illness and death, says:

"His comprehensive knowledge of the entire business has been frequently complimented in these reports. We merely add here that he had trained two capable men who have divided his former duties (as Chief Clerk) between them and are now executing them very acceptably."

Mr. Yi held the fort alone, until in 1910 Mr. Gerald Bonwick was secured as a full-time Salaried Secretary. The Society became his life work, and for the twenty-seven years till illness made him retire, it was largely the product of his planning and devotion. Retired and living in England, Mr. and Mrs. Bonwick are faithful friends of the Society, and lose no opportunity of making its work and needs known, and winning friends for it.

This sketch is purposely limited to 1911, because Mr. Bonwick's coming in October 1910, and the opening of the new Tract House in June, 1911, marked the beginning of really prosperous days and adequate service. Well located on the principal Korean street of Seoul, close to the big bell in the center of the city, the two-story brick building, 16 by 63 feet, was humble enough in comparison with the four-story, 52 by 92 feet re-enforced concrete structure, built by the best American specifications, that took its place in 1930; but in its day it was a worthy home for a growing enterprise, and it sent out year after year a stream of printed matter that reached the farthest villages of this country, and indeed followed the Koreans into foreign lands.

Limits of space forbid specific mention of Dr. James S. Gale and his Korean co-workers, and the books that year after year came from their pens, of Mr. Bunker and his services, including the Prison Library, by means of which, in 1905, twelve men in the city prison, most of them political prisoners, were converted, and received baptism. Some of them became famous in the Korean Church. Rev. F. S. Miller, known in the office as CHUNDOJI TAI WHANG—the "Emperor of Tracts—for his zeal in writing and distributing them, for more than 40 years spread the news of Christian truth far and wide.

The first twenty-one years covered a stirring time, and devoted friends carried the Society through and started it on lines of service perhaps larger than they anticipated. May we who see the beginning of the second fifty years have the same vision and devotion that was theirs, and may we see the work of the Society prosper still further, in this day when improved transportation, almost universal literacy, and more money in circulation than ever before, all make the task of selling CHRISTIAN LITERATURE more urgent even than it was in 1890.

The Protestant Church in Chosen

For the tenth anniversary of the Korea Methodist Church, a special evangelistic campaign was held at six churches in the city making six divisions of all of the whole Methodist Churches in Seoul. It started simultaneously on December 3 for the period of a week. The meetings were well attended by both church members and new comers. Many laymen worked hard in leading new comers to the meetings. A campaign of this nature, every year, will be very beneficial to the church in rekindling religious fervor. Many new believers were added to the congregation of each respective church.

Mr. Sang-moon Lee, Wonsan, has served faithfully the Y. M. C. A. of that city for these ten years. In this period he has built up the substantial work of the Association. Ten years ago, the Association was weak and obscure, but he has carried on a promotional campaign which has made the financial condition very sound. The endowment for the Association has been made through his never ceasing efforts. He has not only made many friends in the city for the Association but he has also made it the center of cultural and physical activities of the young people in the city. Mr. Lee also established a school for the untaught poor children; he also found an orphanage; its meritorious work receives the praise of many people. In recognition of his fine career, a meeting honoring him was held on November 27, which occasion was touching and instructive.

Mrs. Sung-soon Park a woman seventy years of age, has given an organ valued about five hundred yen, to the Chulsan Presbyterian Church where she has been a member more than twenty years. The gift represents her savings for these ten years with a definite plan in mind of making a certain gift to the church. She thus realized her dream in a period of ten years. If every Christian in the Korean churches had some such definite plan of giving, the church would witness a great growth.

A remarkable revival meeting of the Sei-chung St., Presbyterian Church, Ryu-soo, in South Chunra Province, was held during the early part of December. Many new believers were gained in that period. The church has not been active for many years, but recently the church has been newly awakened. Ryu-soo, a city with a rapidly increasing population is going to be on one of the important sea-routes to Japan, hence the church faces a great opportunity for service.

The Christian life of a woman of constant prayer finally converted her husband who was a drunkard.

Mrs. Ok-sang Yun is a member of Yunsan Methodist Church, South Chungchung Province, and has been a church member for more than ten years. Her husband led a wild and wretched life, and often ill-treated her. She bore the hardship, however, and her prayers for her husband have never stopped these years. They were finally answered through her Christian life and devotion, and her husband came into the church a few weeks ago, and pledged to begin a new life, giving up his sinful habits. This personal evangelism in many other ways can be followed by many people.

Instead of having beautiful decorations or other expensive Christmas celebrations, the offerings of all churches in Korea were entirely given for relief work for the poor in the drought area in the South. Churches showed a marvelous spirit in giving. This giving may afford only a temporary relief, yet it lessens the suffering of the poor. Many schools, especially the girls schools under the Missions carried on beautiful activities in which the students once again experienced the joy of giving which really is the heart of the Christian religion.

There is a marked public sentiment for conquering tuberculosis. The fact that more than sixty thousand lives mostly very promising young people, are sacrificed on account of this disease, is alarming leading classes. Churches held special meetings in which lectures on the subject were delivered and tracts were widely distributed. It should be remembered that Christian churches have headed this movement; even yet there are greater opportunities for the church to assist this cause.

The Central Methodist Church at Wonsan received a great blessing in the revival meeting at which young men organized an association having thirty members, and pledged to co-operate. It is interesting to note that these young people made this decision while in many churches, the young people are quite lost. Churches should not forget that they should lead youth in their reading, thinking and in their social life. If the church does not fulfill the duty, she is not fulfilling her chief obligation. Instead of making the young people feel that they are outsiders or on-lookers, they should be invited to co-operate in all its activities. Another great result of the revival at Wonsan was the contribution of five thousand yen for the endowment of the church. This was given with great enthusiasm and sacrifice.

Dr. Chi-sun Kim, a well trained pastor, was appointed pastor of the Korean Church in Tokyo where religious leaders of ability and vision, have been scarce consequently church activities were at low ebb. Under the able leadership of this good pastor, congregations will be greatly blessed, and through him many needy people will receive help and guidance.

The New Year

The Year of Our Lord, 1940, is the 2600th anniversary of the enthronement of Japan's first Emperor, Zinmu and the 15th year of Sowha, the name of the reign of the present Emperor of Japan. According to Chinese mythology it is the Year of the Dragon.

Since no Year Book of Korea Missions is published we have thought it fitting to give a brief Survey of the past year by Missions. A paragraph about each of the contributors is as follows;

Rev. Charles A. Sauer is the missionary secretary and treasurer in the office of the Korean Methodist Church. He also teaches in the Federal Council's Language School for first term missionaries besides many other "jobs" in mission, church and community activities. He came to Korea 1925.

The Rev. James, M. Stuckey is one of the younger missionaries of the Australian Presbyterian Mission, having come to the field in 1935. However, he is a "second generation" missionary from China and already has begun to fill a large place in the work of his Mission.

Rev. John Y. Crothers is at present the Chairman of the Executive Committee of the Northern Presbyterian Mission. He came to Korea in 19 9 and is the senior member of the Andong Station with the work of which he has been connected since its organization in 1910.

After the retirement of Dr. and Mrs Wm. F. Bull in April, the Rev. L. O. McCutchen, D. D. will be the senior member of the Southern Presbyterian Mission, having come to Korea in 1902. He and Mrs. McCutchen have resided in Chunju for many years and leave on furlough this month.

The Rev. E. J. O. Fraser is Mission Correspondent for the United Church of Canada Mission, having come to Korea in 1914. He now resides in Wonsan where he is assigned to evangelistic work.

Japanese Language Study which we featured in November, is carried over into this number. All the contributors are writing out of their own experience and at a time when Japanese Language study is uppermost in the minds of many of our missionaries.

Rev. William B. Lyon came to Korea in 1923 from which time he has worked in Taiku, a Station of the Northern Presbyterian Mission. His present assignment is to evangelistic work in country districts.

Rev. Chas. Allen Clark, Ph. D., D. D., now Acting-President of the Presbyterian Theological Seminary in Pyongyang which at present is closed, in the midst of many assignments, has also undertaken the study of the Japanese language. He came to Korea in 1902.

Miss Dorothy McBain of the United Church of Canada Mission came to Korea in 1935 and after a period of language study, is now assigned to educational work in Ungjin and also as editor of her Mission's publication, "Korean Echoes", issued monthly.

Rev. E. W. Koons, D. D., of the Northern Presbyterian Mission came to Korea in 1903 and since 1913 has resided in Seoul where he was Principal of the John D. Wells School for boys for 25 years. He has given and is giving valued help to the work of the Christian Literature Society. In connection with its Jubilee Year, he writes the article on "The Early History of the C. L. S." which has required much digging into the records of the past. We bespeak for him the appreciation of our readers.

Notes and Personals

THOMAS HOBBS

Northern Presbyterian Mission

Returned from Furlough

Miss A. S. Doriss, Pyongyang.

Resignation

Rev. & Mrs. T. Stanley Soltau.

United Church of Canada Mission

Word has been received from Toronto of the death, on October 28th, of Rev. G. E. Forbes, who visited the United Church of Canada Mission three years ago. He was a member of the Foreign Mission Board for over a quarter of a century, and was always keenly interested in Missions, in fact was a candidate for Korea, but health reasons prevented his appointment. Mrs. Forbes was recently, for four years, President of the Women's Missionary Society of the United Church of Canada, and accompanied him on the visit to Korea and many other mission lands, of the Orient.

Methodist Mission

Bishop A. J. Moore is visiting Korea in January and is scheduled to conduct a meeting of Methodist missionaries in Seoul on January 17th.

Visitors

Dr. Elmer A. Leslie, Professor of Hebrew and Old Literature of Boston University, School of Theology, and Mrs. Leslie and son James have been visitors in Seoul during December.

Corrections

Federal Council Prayer Calendar, 1940

The Prayer Calendar was made up and printed during a brief period under high pressure amid the rush at the end of the year. There was not always sufficient time for careful proof reading.

In addition to mistakes in lettering which are obvious, please make note of the following corrections and additions:

Jan. 6, Rev. C. C. Amendt & Mrs. Amendt.

Delete "John" and write "Janet".

Feb. 15, Rev. W. N. Blair, D. D., & Mrs. Blair.

Add, "Absent from July"

Feb. 20, Miss F. E. Bonwick.

Changed. "Medical" to "Educational"

May 3, Miss L. Fontane

Change "Pa." to "Va."

Mar. 12, Rev. & Mrs. A. Campbell.

Add, "Absent from July"

Mar. 28, Rev. & Mrs. Cook.

Add initials, "W. T."

June 13, Miss O. C. Johnson.

Delete "R. N." and change

"Nursing" to "Evangelistic"

Oct. 11, Rev. & Mrs. I. L. Shaver.

Mark all the children

in Korea (*)

Nov. 16, Rev. J. V. N. Talmage, D. D. & Mrs. Talmage.

Add, "Absent until July"

The official name of the United Methodist Church in the U. S. A. was not reported to us. Perhaps just "Methodist Mission" and the abbreviation "Meth." of "M." would be more nearly correct.

If necessary additional corrections can be made in a future number of the "K. M. F."

HARRY A. REEDS, Editor.

180,640 NET

NEW BELIEVERS IN THE LAST 9 YEARS

Is the record of the Presbyterian Church of Korea.

This is equivalent to

70 NEW PARISHES OF 300 BELIEVERS EACH YEAR

Do you want to know the "secret" of this ?

Read the new book

"THE NEVIUS PLAN OF MISSION WORK IN KOREA"

By

CHARLES ALLEN CLARK, Ph. D., D. D.

The self-support Method is the one for which Dr. Nevius is best known, and it has been wonderfully carried out in Korea, with self-government and a conspicuous amount of self-propagation. It is not a law of the Church, but pastors try not to baptize a man till he has at least tried to win some one else. The Bible Emphasis Method, however, is the outstanding thing in the Korean Church. 2,344 week-long, all-day Bible Classes were held during 1936, with 178,313 attendances. That is more than 50 per cent. of the 351,700 total adherents of the Church. 344,268 were enrolled in Sunday Schools, for every one in Korea goes to Sunday School from grandpa to the baby. Over 10,000 were enrolled in a Bible Correspondence Course. 52,806 children studied in Daily Vacation Bible Schools in 1936. This is a Bible believing Church.

It is also a missionary sending Church with a Foreign Mission among the Chinese in Shantung China, and workers among their own nationals in Manchuria, Japan and on the Island of Quelpart in the Yellow Sea.

The 2,930 congregations of this Church own 3,254 buildings, all but a score or two of which they built and paid for themselves. Their total offerings for 1936 were the equivalent of two and one-half million days' wages of an unskilled labourer. They are willing to pay for their religion.

This book is the documented history of over fifty years of what the Lord has done among this people. Read it and find evidence again that the Book and the Gospel haven't lost an atom of their power when men will give them the right of way. 1940 Conditions in the Church are difficult but this Church lives still and will live.

(Postpaid Price ¥ 5.00 In America \$ 2.00)

* * * * *

RELIGIONS OF OLD KOREA

The only complete book ever written on this subject and the only one that will ever be written, as much of the old data is disappearing. Only a few remaining copies of the publisher's stock left. Explains the connection between religions of China, Japan and Siberia. ¥4.00 per volume.

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We are establishing this fund so that the price of books may be as low as possible for the masses. This growing Fund now amounts to more than ¥ 9,000.00. Life Membership fees and special contributions are added to it. Have you sent in YOURS ?

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"Fifty Thousand Yen Endowment by the Fiftieth Anniversary."

Mission Organizations, and Friends everywhere are asked to help.

"Fifty Yen for the Fiftieth Anniversary."

Missionaries and others of like mind are asked to enroll as Donors for this Special Fund.

For 1940 we also need funds for publishing some of the 17 Manuscripts we have on hand waiting for publication.

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昭和十五年一月一日 發行

發行人 京城鎮路朝鮮基督教會
編輯人 京城鎮路朝鮮基督教會

米國人 魯魯
魯魯 解理

印刷所 京城鎮路中央基督教青年會工藝部印刷科
印刷人 京城府樓下町一一三番地 文弘善

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(毎月一冊) 印刷發行

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